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Editorial.

"IS TRINE IMMERSION CHRISTIAN BAPTISM?"

The Disciple or Campbellite church seems to have more or less trouble with Trine Immersionists. J. H. Lucy, of La Porte, Indiana, in the *Christian Standard*, dated April 25, 1896, under the above caption, asks for some light on the subject. He says:

"Trine immersion is Christian baptism, or it is not. If in the affirmative, then we ought to practice it. If not, why do we receive persons upon such baptism?"

If sprinkling is not enough water, then trine immersion is *too much*.

The sprinkled believer is not "*born*" into the kingdom of Christ, neither is the trine immersionist. The sinner in his disobedience to the Gospel, represents the death, burial and resurrection of Jesus Christ. Now it does not require *three* burials to constitute *one* burial. Trine Immersion utterly ruins the exact symbolism of Rom. 6:4 and John 3:5. If sprinkling may be regarded as a taking from the Word of God, then trine immersion is in addition to the same, and not being what the gospel prescribes is a perversion of the Law of the Spirit, and to that extent is "*another gospel*," and God's anathema rests upon it.

If the trine immersionist is a member of the "household of faith," then was he not *born* into it in a manner unknown to the New Testament? We receive the German Baptist into our fellowship, but do not practice his form of baptism. Our action in receiving such says that trine immersion is Christian baptism, and in refusing to practice it we declare it to be a man-made institution. . . . Will some preacher among us who believes it right to receive the trine immersionist, please show Scriptural authority for so doing?"

The reader will at once perceive that the author of this clipping from the *Standard* is much in need of light on the subject. We heartily agree with him that "trine immersion is Christian baptism or it is not." One or the two it *must* be. There can be no dispute here. We also

agree with him that if it *is* Christian baptism, he should practice it, and that if it is not he should not receive persons upon such baptism. The truth is, however, the Disciple church *does* receive persons into full fellowship, who have been baptized by trine immersion, and this day the whole Dunkard fraternity would be received by them with a hearty welcome, and *that upon their present baptism*. This proves nothing in particular, except that the Disciple church is inconsistent in condemning trine immersion as Christian baptism, and at the same time receiving into full fellowship those baptized by trine immersion.

Our inquirer has mistaken *assertions* for *argument*. Note these statements:

1. "Trine immersion is too much water."
2. "The trine immersionist is not *born* into the kingdom of God."
3. "Trine immersion utterly ruins the exact symbolism of Rom. 6:4 and John 3:5."
4. "Trine immersion is an addition to the Word of God."

Now here are four broad statements—sweeping assertions—without *any proof whatever*. It is surprising that any one would make such assertions without offering any proof or argument to support them. To say that sprinkling is not Christian baptism, is no argument, and will never *convince* any one that it is not. We are not now endeavoring to answer the above four assertions. They *need* no reply. They are statements resting on nothing. This "seeker after truth," needs first of all to learn that *assertions* are not arguments, and that unless accompanied by adequate proof, mere assertions count for nothing. He asks for Scriptural authority for receiving trine immersionists into the church. The only authority we know of is the authority of Jesus Christ given to his disciples just before his ascension. It is found in Matthew 28:19, and reads thus: "Go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son and of the Holy Ghost." If our inquirer can immerse into *three* names by immersing into *one*, he has gained his point, if not, his doctrine is "weighed in the balance and found wanting." Trine immersion is the only baptism that meets the requirements of the Great Commission given by Christ. Single immersion, backward action is not yet 600 years old. Trine im-

mersion was the almost universal practice from the days of the apostle down through more than ten centuries after the Christian era. Trine immersion admits a person into any protestant church on earth; single immersion does not. The consensus of opinion of all Christendom is that trine immersion was the primitive mode of Christian baptism, and he who has received trine immersion, has an undisputed baptism—a baptism acknowledged everywhere as valid baptism.

PHYSIOLOGY OF PREACHING.

The physiology of preaching is a subject that receives very little attention, and yet, according to the *Zion's Herald*, it is one of great importance and should occupy a far more prominent place in theological training. The Herald says:

"Preachers are taught many rules about the making and delivery of sermons, but they are taught far too little about the preservation of health on which the effectiveness of their preaching depends. The physiology of preaching ought to bulk far more largely in theological training. Of late it has been emphasized to some extent, but there is ample room for further improvement. Dr. Joseph Parker, the famous pulpit orator of London, would make a good professor of the physiology of preaching. He has given special attention to the subject, formed definite ideas, and has had the advantage of testing them in long and varied experience. His bow abides in strength because of the physical vigor he gathers in the care of his body. Everybody who has heard him knows the marvelous compass of his voice and the freedom from huskiness which characterizes it even at the end of a long sermon. Clerical sore throat has no terror for him. He does not know what it means, and never intends to know that most undesirable knowledge. His secret is the use of cold water both inside and out. He says that if you want to have a throat to work with, you must take a sip of iced water every five minutes before entering the pulpit. That is far better than spraying the throat with bromine or inhaling pine oil. He believes in a cold-water bath before preaching. For years it has been his habit to go right out of a bath cold as the weather runs to the platform. Thus fortified, he feels physically master of any congregation that ever assembled. He never speaks in the open air after preaching. Even should he meet a dear friend on the street, he passes him with a nod. He goes home silently, sponges his throat and neck with warm water, and eats sparingly, finding his re-